

T. Webster,

The gift of
Rev. Mr. Gou

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DR. HITCHCOCK'S

ORDINATION

SERMON

THE AUTHOR

At a legal Meeting of the Inhabitants of the Town of Standish,

Voted, nem. con. That the thanks of the said town be presented to the Venerable Council—and that a copy of the Sermon, Charge, and Right Hand of Fellowship, be requested for the Press.

And that John Deane, Esq. Deacon Jonathan Philbrick, and Mr. John Sanborn, be a Committee for said purpose.

THEODORE MUSSEY, T. Clerk.



TO the Inhabitants of the Town of Standish, the following Discourse, published at their request, is respectfully inscribed,

By their most humble servant,

The AUTHOR.

A
DISCOURSE
DELIVERED AT THE
ORDINATION
OF THE

Reverend JONATHAN GOULD,

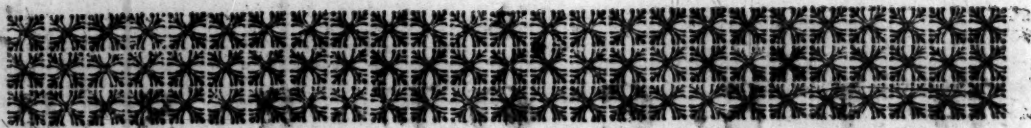
TO
THE MINISTERIAL OFFICE
IN
THE CHRISTIAN CHURCH
AT STANDISH,

SEPTEMBER 18, 1793.

By ENOS HITCHCOCK, D. D. *

Pastor of the *Benevolent Congregational Church of Christ* in Providence.

PRINTED AT PORTLAND, BY BENJAMIN TITCOMB, JUN.



A

S E R M O N, &c.



LURE XII: 32.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

THE wisdom and goodness of God have been equally displayed, in the institution and in the preservation of his church. It has continued unshaken by the revolutions of the world, or the violence of its enemies. And we are assured on the highest authority, that they never shall prevail against it. This assurance our Lord gave his disciples, in a public address to them, before a vast assembly of people. On this occasion our Lord gave all his disciples a charge, similar to that which he had given to his chosen apostles. As they were all to go forth and assist in spreading the gospel, it seemed proper that they should be guided by the same directions, spirited by the same encouragements, and quickened by the same motives.

Having warned them against all deceit and hypocrisy in their ministrations; from a consideration of an ever present and venerable witness of all their conduct, he spoke several instructive and entertaining



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entertaining parables. The general design of these was, to guard his disciples against the dangerous influence of strong worldly attachments, and to caution them against anxious cares and fears about the world. The former he did, by giving a lively picture of those, whose affections were wholly engrossed by things of sense; and the latter, by the consideration of God's providence, which is so extensive and perfect, as to comprehend all his works, extending from the greatest to the least and weakest of his creatures.

He taught them that the great Father Almighty had every single being in his hand and keeping—that there is nothing exposed to the caprice of fortune; but that all things are absolutely subjected to his will. This idea of a divine providence, affords a firm foundation for rational trust and confidence in God, which is a noble exercise of the mind, and which furnishes us, at all times, with the strongest motives to persevere in the faithful discharge of our duty.

Having thus prepared the way, he calls on them in the encouraging language of the text——“Fear not, little flock; for it is your father's good pleasure to give you the kingdom.”—Which I shall endeavor to illustrate and improve for our mutual benefit, on the present occasion.

The small number of Christ's professed followers at that time, and of those who are his declared and real disciples at the present day, will justify the term, “little flock;” yet there is no room to fear the total extirpation of his church; “for it is the Father's good pleasure to give you the kingdom.” Herein consisted the force of the argument against anxiety about the continuance of the christian kingdom, that as God had established an everlasting kingdom, to which all the faithful followers of Jesus Christ were destined, he would not withhold the necessaries of the present life;

life; and the same providence would furnish the requisite means for the edification of the church, and for training up subjects for his heavenly kingdom.

Whether we suppose kingdom in the text refers to the subjects gained to christianity, and so to building up a kingdom or church on earth, or to a glorious kingdom which shall succeed to that on earth, or to both; it may in either case, be stiled a gift. He establishes the end, and furnishes the requisite means for attaining it. As they are made heirs of "a kingdom that cannot be moved", cannot be destroyed by intestine broils or foreign invasion, nor lost by any defect in the title, they will be preserved unto, and put into possession of it. And the conflicts they meet with on the way will all conspire to enhance its glory, to exalt and refine the mind for superior happiness.

The kingdom which is the gift of God through his Son, is founded on a rock that can neither moulder by time, nor be shaken by the tempest. Its real and faithful members are secure under his paternal care. In the way of duty they may rest assured of his support and protection; and that they shall not want any thing that is really, or will be finally, good for them.

The love of God to his people, is not that variable and fluctuating thing which we find in ourselves, or see in others. "Those whom he loves he loves to the end." Happy for us, it is a gift, freely bestowed. Forcible, indeed, was the Apostle's reasoning. Since God "spared not his own Son, but delivered him up for us all how shall he not with him also freely give us all things?" The establishment of God's kingdom on earth, preparatory to that of glory, was not put on the precarious condition of man's obedience. "It was the Father's good pleasure to give it." It was the display of pure benevolence and goodness.

The

AN ORDINATION SERMON.

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The greatness and extent of this gift will more fully appear, by inquiring what is intended by the kingdom.

Contemplate for a moment the innumerable millions of our race who were enslaved to sin, and condemned by the law, snatched from ruin and made heirs of a kingdom, where are rivers of pleasure forever. The superb idea furnishes some conceptions of what God has done for those who love him, to which no allusions can do ample justice. God, the glorious governor of the universe which he has created, who delights in the happiness of his creatures, has erected a special kingdom, or polity, among rational beings. This kingdom is to be composed of the excellent, wise and virtuous, collected from all parts of his vast dominion.

Our fallen race, having disqualified themselves for enjoyment in this collective state of moral excellence, it became necessary to prepare them for the society and enjoyment of purer spirits, by a course of moral discipline and instruction. God has been pleased to send his Son into the world, to prepare the way for this renovation of the human character; and to give the utmost assurance that his great design, with regard to mankind, is, to prove and discipline them in this world, in order to establish them in the habits of virtue, to refine their powers, by a due submission and obedience, to a conformity to his perfections;—to promote the most kind and friendly harmony among them, by diffusing a generous and extensive spirit of benevolence to one another.

He has also assured us, by the most incontestible evidence, that, being thus qualified for the most perfect state of society and enjoyment, it is the purpose of the benevolent Father of the universe to raise them from the dead; and to settle them among pure and happy spirits, in his kingdom above, that they may forever reside in a most delightful intercourse with them, and be partakers in their joy.

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In order to refine human nature, and to fit men for this general association of pure and excellent spirits, in the prepared mansions, and the immense regions of bliss, God has been pleased to erect a kingdom or polity on earth, which is the gospel state. This is styled the kingdom of God, and the kingdom of heaven, on account of the complete system of moral discipline and improvement which it was designed to carry on in the world. This kingdom, which God has been pleased to erect on earth, is similar in its nature, subordinate and preparatory in its operations, to that grand and magnificent kingdom which shall incorporate, in one illustrious family, all virtuous and happy intelligences.

To carry into effect the great designs of divine benevolence, in the recovery of our lapsed race, and to consort them with happier beings, has been the great object of all religious institutions. The form of these has varied in the different ages of the world; and different nations in the same age have not enjoyed the same degree of light. This difference in the means and privileges of a religious nature has occasioned a great diversity of sentiments, modes and outward forms of religion, all aiming at the same end.

As the object of them all has been the same, so the effects, wherever the genuine effects of religion in the heart have appeared, have been the same also. Men of piety in the antediluvian world "drank into the same spirit" with those who lived in the patriarchal ages, and in the days of the prophets, or under the brighter sun of the gospel. So that the principles of the kingdom of God on earth, and the object of all religious institutions have ever been the same; and the effect has been similar amidst them all, as to all the essential properties of religion.

The plan of this kingdom, which was laid in the dispensation given to Adam, and enlarged thro' the succeeding dispensations which

which God gave to the world, received its completion in the introduction of the christian kingdom. The external ordinances of the gospel kingdom are few and simple—calculated to lead to, and reach the great end, the advancement of piety and virtue. The system of christian morals contained in the gospel, exhibits a most beautiful assemblage of all virtue, a rational scheme complete in all its parts, and perfectly consonant to our state and condition, to our relation to God our common parent, and to one another as brethren; and is divinely accommodated to us as mortal dying creatures, by bringing “life and immortality to light;” thus leading us to view the kingdom of God in this world only as preparatory to the universal reign of righteousness, truth and peace, in his kingdom above.

This notion of the gospel state as a preparatory kingdom, furnishes us with several reflections, suitable to the present occasion.

It opens to our view the great objects of the christian ministry—the most useful manner of conducting it—and the manner in which it should be received.

When our Lord first entered on his ministry, he proclaimed the approach of a new system of religion, the doctrines, precepts and institutions whereof, were stiled a kingdom, as they comprised a constitution, and complete code of laws, for the regulation and government of all who should become the subjects of it, and be entitled to its promised blessings. As his ministry was to be but of short duration, and the affairs of his kingdom required that an order of men be appointed to transact them in his name; “it was the Father’s good pleasure to give them the kingdom.”

Accordingly the gospel, the whole dispensation of grace, was literally given to the apostles; to be by them dispensed to the world.

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world. As they had the honor of being the prime ministers in this kingdom, they were carefully to commit the same to faithful men; and were assured of support and protection, so long as they acted worthy of their character, and in the end a crown of unfading glory.

The establishment of an order of men to transact the affairs of this kingdom may be considered as included in the gift of it. What their office is, and how they are to discharge the duties of it, may be gathered from that of the chosen apostles, who were sent to plant the religion of Christ in the world, and to be his witnesses among all nations. In the discharge of this important trust, they discovered an unexampled zeal, "accounting all things but loss for the excellency of the knowledge of Christ Jesus."

As the ministerial office grows out of the apostolic commission, and is similar to that, so we may thence follow the faithful minister in the discharge of his duty, as an officer in this christian preparatory kingdom.

In doing this, I wish not to be considered as dictatorial; but only as considering the duties of the office, which appear to arise from the nature and design of it. It is to be presumed that any one who suffers himself to be clothed with the office of a minister in the kingdom of Christ will feel an attachment to it—that the honor and interest of the Redeemer's kingdom, in the salvation of his fellow creatures, and especially those committed to his ministry will be near his heart.

Ministers of the gospel are stiled ambassadors of Christ, and sent to negotiate a treaty of peace with a revolted world, in his name "to beseech sinners, in Christ's stead, to be reconciled to God;" and to endeavor to build up his kingdom in the world by promoting

ting the knowledge and practice of religion among men. How can we do this so well as by explaining the method of reconciliation—unfolding the blessings and terms of the gospel covenant, and by urging them to come and lay hold on the hope that is set before them, and to adorn their profession by a heavenly temper and holy life?

Ministers are stiled pastors, teachers, and guides. And how can they act as such, but by feeding the flock of God with wholesome food—leading them to his green pastures, where refreshing waters gently flow—guiding them in the paths of peace, and truth, and holiness—aiding them in the acquisition of those divine qualities which constitute the christian character, and are necessary to prepare for heavenly felicity? This cannot be done by teaching men how to dispute and wrangle, but to live well; not by bringing men over to any particular profession, and contending blindly and fiercely for that; as if they must then be good christians of course; but it must be effected by gaining them to Christ, and to the love of universal goodness.

If we always bear on mind that we are workers together with the Son of God, in the recovery of a lost world, we shall, both in common conduct, and in preaching, endeavor to please all men so far, and no further, than is “for good to edification.” The religion of Jesus, clearly described, and fairly exemplified in the life, affords a beautiful assemblage of every thing excellent and praise worthy. We best answer the end of our appointment, when we do most towards the instruction, restoration and comfort of his people. The field of moral science is vastly extensive, and affords an almost infinite diversity of subjects. Those of a practical nature may perhaps be considered as the most useful, when urged by the motives of the gospel. Whatever be our subject, our hearers will be little edified, unless method be observed in our public discourses. The ear
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may be tickled with loud and vociferous harrangues—the fancy may be pleased with the fine pictures, or bold strokes of the imagination; but a close, methodical, and well digested discourse, suitably pointed to the conscience, is alone suited to improve the understanding, and amend the heart.

Such is the variety of instances, wherein an official servant in the christian kingdom may render himself useful to its subjects, as to make it impossible to name them all. To establish, in a concise and clear manner, the truth of christianity—to unfold its doctrines and duties in a familiar manner, and forcibly to urge them upon the consciences of men—To reprove, rebuke and exhort, with all longuffering, without personal invective—to bear a faithful testimony against vice in all its forms, both in public and private, with such prudence as to win people, and not offend them—to visit the sick profitably, & administer consolation to the afflicted—& to “watch unto all things” relative to personal conduct, and ministerial duty—To do all this faithfully, requires the exercise of much judgment, as well as much acquired knowledge. But to do it with dignity and propriety, will be the most probable method of encreasing the Redeemer’s kingdom on earth, and adding to the number of that countless throng who never cease to sing his praise.

The manner in which the christian ministry should be received arises out of the nature and design of its appointment.

The gift of the ministry was for the edification of the church. But if men will not put themselves in the way of being edified, the end will be in a great measure lost. It was a wise appointment of God, for the good of men, to set apart one day in seven for religious purposes and to appoint expositors of the law, who might explain and urge it upon the *assembled* people. But if they forfake the assembling of themselves together, as the manner of *too many* is, or if they

they do not exercise their powers, in judging of, and applying, what they hear, how do they defeat the kind design of the appointment?

"I speak as to wise men, judge ye what I say." If it be the duty of ministers in the christian kingdom, to address divine truths to the reasonable powers of men, does it not imply an obligation, on their part, both to attend on the public institutions of religion, & to exercise their best faculties in judging of what they hear?—not merely to determine whether what they hear is agreeable to the opinion they have already imbibed, but that they may apply it to their own practical improvement, so far as it appears correspondent to scripture. As every one must believe and understand for himself; so must he enquire and examine for himself.

In the exercise of this right, great care should be taken that the senses do not impose on the understanding. It is, perhaps, not very uncommon, for bold assertions to strike the senses so forcibly as to pass for strong reason; or for canting to be received as the weight of argument. In order to hear profitably, then, it is requisite to distinguish carefully between those things which are addressed to the passions, and those offered to the understanding and judgment. In the course of preaching, ministers may advance some sentiments which will not be agreeable to those of some of his hearers, and in a congregation of people, of different ages and educations, it is to be expected there will be a diversity of sentiments. But with the prudent and the candid, this will never be the occasion of angry controversy. This will be the inevitable effect, however, if each considers his own sentiments as the standard. But if each will take the word of God for the *only* standard, and consider every one as having an equal right to examine and judge for himself, and that all are alike interested in the event, they will learn,

learn, amidst the greatest diversity of opinions, to "receive one another in love as Christ received us to the glory of God."

Again. True christians, who exercise a due regard to Christ, will have a suitable regard to his ministers. They will express it, not by building their faith on the authority of men; but by a steady attendance on their ministry--by treating them with due respect and attention, as ministers of Christ; and in every suitable way, strengthening their hands and encouraging their hearts; not lessening their influence by any pointed marks of neglect or contempt, much less by open opposition. By being "workers together" with them, you may do much towards building up the christian kingdom, and have the happiness of leaving your children in possession of that inestimable blessing.

In this view of the subject, may we not hail this as the happy day which "gives the kingdom" to the people of this Town, by the re-establishment of the gospel ministry among them? May they receive as an ascension gift, this my young friend, of whom I can bear an honorable testimony, and may this day, that institutes him their minister, be the commencement of an happy union of affection, and of mutual friendship. May he devote himself to the service of Christ in his kingdom, with all sincerity; and to the ministry in this part of it, with an ardent desire to promote the best interest of this people; and may their tender and affectionate conduct towards him lessen the ills, and extend the usefulness of his life.

Let this whole congregation consider the privileges and advantages they enjoy as members of the christian kingdom; and remember their accountableness for the use made of them. Immortals! reflect that you are now in a state of discipline—that "it is your Father's good pleasure to give you the kingdom" of grace; and that it is yours to secure an interest in the kingdom of glory,
to

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to which he calls you by the gospel, and which he will bestow only on those who are faithful unto the death.—Awful, indeed, must be their condition, who, by an abuse of such exalted privileges, fail of the promised blessings! More dreadful still the case of the unfaithful minister, when the great Judge of all calls him to render an account of his ministry.—May the wisdom that is from above illuminate our minds with the knowledge of our duty, and guide our feet in the paths of holiness and fidelity, to the praise and glory of his name.

A M E N.

T H E
C H A R G E
DELIVERED BY

The Rev. MOSES HEMMENWAY, D. D.

THE God of all grace and giver of every good gift having, as we trust, endowed you, on whom our hands are now laid, with such measures of the graces, and gifts of his Holy Spirit, as qualify you for the service of Christ, and his church, in the work and office of the gospel ministry; Having also opened a door for your induction and entrance into this work and office, by inclining the church and people in this place to invite you to undertake the pastoral care of them; and inclining you to accept this their invitation, and freely offer yourself to this great work and service—

We apprehending that you are called by Christ, the supreme head and Bishop of the Church, to the ministerial and pastoral office in and over this his flock, Do now in his name, and by his authority, Ordain and separate you; and declare you to be validly and regularly ordained and separated to this sacred office and work; invested with the authority, and laid under the obligations, of an elder, pastor, or Bishop, of the church, to administer gospel ordinances for its edification.

Particularly you are authorised and bound to administer the ordinances of worship and instruction; to give yourself to prayer, and the ministry of the word; and to bless the people of the Lord in his name; and apply the seals or tokens of the covenant to proper subjects—

You are also authorized and bound, as the president or overseer of this Church, to maintain that government and order in the house of God which he has prescribed; administering the ordinances of discipline, as there shall be occasion; admonishing, and, with the consent of the church, censuring, and rejecting scandalous and impenitent offenders; forgiving and restoring such as are penitent, in the Spirit of meekness and charity—

You are also authorized and bound, as occasions arise, to do your part in ordaining others to the ministerial and pastoral office who shall appear to be duly qualified for, and called to it; and, in a word, attend to all the duties of a minister of Christ, and steward of the mysteries of God, whether public or private, to which you may be called from time to time.

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Let then the solemn charge and exhortation which is now, in the name of the great God and our Saviour Jesus Christ, to be addressed and administered to you, in his presence, and that of the elect angels, and of this assembly, be attended to with holy and religious reverence; and may it have an abiding and powerful influence upon you—It shall be delivered chiefly in the language of scripture, which is quick and powerful to penetrate the conscience and heart of a christian, with an energy and authority peculiar to itself—

We charge you now, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, that you take heed to this ministry which you have received of the Lord to fulfil it. Take heed to yourself, and to all the flock over which the Holy Ghost hath made you an overseer, to feed the flock of God, which he hath purchased with his own blood. As a pastor after his own heart, feed his sheep, and feed his lambs, with knowledge, and with understanding.

We charge and exhort you first of all, that supplications, prayers, intercessions and giving of thanks be made for all men. For this is good and acceptable in the sight of God our Savior. And let these sacrifices be offered with a pure heart, and with clean hands, without wrath or doubting. And preach the word; be instant in season and out of season; reprove, rebuke and exhort, with all long suffering and doctrine—Take heed to your doctrine, that you speak as becomes the oracles of God—In doctrine shew incorruptness, gravity, sincerity, sound speech which cannot be condemned—Preach not yourself, but Christ Jesus the Lord. Shun not to declare all the counsel of God. Keep back nothing which may be profitable—especially testify to all repentance towards God, and faith in our Lord Jesus Christ—But shun foolish questions which minister not to godly edifying. Walk not in craftiness, handle not the Word of God deceitfully, but by manifestation of the truth commend yourself to every man's conscience in the sight of God. As a wise and faithful steward, give to every one his portion in due season—As a faithful watchman warn the wicked of his way that he turn from it, and so keep yourself pure from the blood of all men—Warn every man, and teach every man in all wisdom: And while you stand fast in the faith, and bear witness to the truth, affirm it constantly as a faithful saying, that they who have believed in God be careful to maintain good works—Study to shew yourself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

We charge and exhort you that you also administer the Sacraments of the

New Testament, according to the commandment of Christ—Baptize professed believers, with their children, in the name of the Father, and of the Son, and of the Holy Ghost—Suffer little children in particular, and forbid them not to come to Christ, for of such is the kingdom of heaven. The promise is to them. They are holy. For if the root be holy, so are the branches.

And administer the Lord's Supper to christians of an orderly conversation, who appear capable and disposed to come to this ordinance, and attend upon it in a religious and pious remembrance of Christ—But make a difference between the holy and profane, and give not that which is holy to dogs.

We also exhort and charge you that you faithfully maintain the government, and administer the discipline which Christ has ordained for the correcting of disorders, and removing of scandals which may arise in the church. And herein be as bold as a lion, as wise as a serpent, and as harmless as a dove.—Them that sin rebuke before all, that others also may fear; but do nothing with partiality, rashness, or uncharitableness—Remember that your authority is for edification, and not for destruction—Lord not over God's heritage, nor usurp dominion over the faith or consciences of your brethren; but be a helper of their joy, and their servant for Jesus' sake.

And the ministry which you receive this day before many witnesses, the same commit to faithful men, who shall be able also to teach others. But lay hands suddenly on no man.

And study to maintain the unity of the Spirit in the bond of peace with all who hold the head, and walk in the main according to the rule of the gospel, not judging or despising any for matters of doubtful disputation.

We also exhort and charge you that you shew yourself in all things a pattern of good works, and that you be an example to believers in word, in conversation, in charity, in spirit, in faith, in purity. Let your behavior be holy and unblamable in all things, and as becometh the gospel. While you shall stand as a light of the world, in this golden candlestick, let your light shine before men, that they may see your good works and glorify your Father who is in heaven. Be not conformed to the world, but be blameless and harmless, a child of God without rebuke—use the world as not abusing it. Be temperate in all things, and let your moderation be known to all men. Be not greedy of filthy lucre, nor given to much wine, and flee youthful lusts. Let no corrupt communication proceed out of your mouth, nor any thing which is not convenient, and which would corrupt good manners; but that which is good, to the use of edifying, that it may minister

grace.

grace to the hearers.—Finally, whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue, if there be any praise, think of these things.

In the prospect of the many arduous duties and trials on which you are entering, you may be ready to say, who is sufficient for these things? But remember that your sufficiency is of God. The grace of Christ is sufficient for you—In dependance on his grace, and the supply of the Spirit of Christ, we, finally, exhort and charge you, that you be not weary nor faint in your mind. But be strong in the Lord, and in the power of his might. Put on the whole armour of God, war a good warfare, quit yourself like a man, and endure hardness like a good soldier of Jesus Christ. Be steadfast and immovable, always abounding in this good work of the Lord, to which you have devoted yourself. Be not slothful in business, but fervent in spirit, serving the Lord. Neglect not, but stir up the gift that is in you—Meditate on these things, give thyself wholly to them, that thy profiting may appear. For to him that hath, shall be given. And pray without ceasing to our heavenly Father, who will give his holy spirit to them that ask him, and replenish them with his gifts and graces—Lift up then the hands that hang down, and the feeble knees. Be not weary in well doing, for in due season you shall reap, if you faint not. Be faithful unto death in the great trust committed to you, and the Lord will give you a crown of life. And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

With the warmest wishes and hopes that your ministry may, by the blessing of Christ, be very happy to yourself, and this people, that you and they may be a comfort to each other here, and a crown of rejoicing in the day of Christ Jesus, we now most heartily bless you in the name of the Lord. To whom we now commend you, and to the word of his grace, who is able to build you up, and give you an inheritance among them that are sanctified.

AMEN.

THE
RIGHT HAND OF FELLOWSHIP,

GIVEN BY

THE REV. SAMUEL DEANE, D. D.

GIVING the hand to each other is a ceremony which has been used in common life, from time immemorial.

This action has been considered as expressive of friendship and affection—or of congratulation on the reception of favours—or on induction into offices of importance. It has been used, also, in concluding of bargains & contracts, as an assurance and pledge of fidelity, in the performance of promises and engagements.

But its adoption into ecclesiastical and religious use is not to be considered as an innovation. It was used by the inspired Apostles of our Lord. “When James, Cephas and John, who seemed to be pillars, perceived the grace of God, which was given unto Paul and Barnabas, that unto them was grace given that they should preach to the Gentiles the unsearchable riches of Christ, they gave to them the right hand of fellowship.” By this action they signified their acknowledgment of them as true ministers of Christ.

From this apostolic transaction, as well as from its natural fitness, and acknowledged significancy, the Churches of Christ have been led to the use of it at the ordination of the ministers of Christ. And it is ordered, by the venerated Council here convened, to be performed by me, in the name of the Pastors.

Therefore, dear sir, I now give you my hand. And I do it as a token of our acknowledgment of you, as a well instructed, regularly called, and now duly ordained minister of the Gospel, and pastor of this Church of Christ; possessing the same powers with us in the sacred ministry: Bidding you a sincere welcome into our order; offering and claiming a mutual Christian.

RIGHT HAND OF FELLOWSHIP.

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Christian fellowship, and reciprocal assistance, between you and us, and between the Churches to which we respectfully minister.

And we cordially felicitate this Church and Christian Society, on the sacred transactions of this joyful day ; which, after so many unsuccessful trials, has given you a pastor, with so much harmony and peace ; for which we trust you are intimately touched with a sense of devout gratitude to the great head of the Church. May you be seals of his ministry here, and his crown of rejoicing hereafter.

And we are persuaded concerning you, our dear brother, that you will be “a fellow-keeper to the kingdom of God, and a comfort unto us.” We pray that our hearts may be mutually comforted, “being knit together in love.”

May we, with the strictest union, and with true christian fortitude, proceed, and persevere in the service of our ascended Lord ; not accounting even our lives dear unto ourselves ; “that we may finish our course with joy, and the ministry we have received of the Lord Jesus, to testify the Gospel of the grace of God.”

Though we are sensible of our own insufficiency, we know where we ought to look for help in our arduous calling. Your help and ours is “in the name of the Lord, who made heaven and earth. He holds the stars in his right hand.” And what he said to St. Paul is for the encouragement of all his faithful ministers, “My grace is sufficient for thee ; for my strength is made perfect in weakness.”

And for our success in our work, may “the arm of the Lord be revealed ;” that we may not have occasion to lament, and say, “Who hath believed our report ? we have laboured in vain, and spent our strength for nought.” It would be the forest trial to those ministers who are sensible of the worth of immortal souls, to think that the preached word is not “a Saviour of life unto life to them, but of death unto death.”

But, to animate us to a chearful perseverance in our diligence and fidelity;

RIGHT HAND OF FELLOWSHIP.

we are assured that "our judgment is with the Lord, and our work with our God;" who will gloriously reward all his faithful servants in the regions of ineffable bliss. His messengers will "be glorious, though Israel should not be gathered."

Let your dependance, then, be upon "the man of God's right hand—upon the son of man whom he hath made strong for himself." And "blessed be thou, who comest to this people in the name of the Lord."

A M E N.

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May we, with the highest union, and with true Christian fortitude, proceed, and persevere in the service of our glorified Lord; not accounting even our lives dear unto ourselves; that we may fulfil our course with joy, and the ministry we have received of the Lord Jesus, to testify the Gospel of the grace of God.

Though we are sensible of our own insufficiency, we know where we ought to look for help in our arduous calling. Your help and ours is "in the name of the Lord, who made heaven and earth. He holds the stars in his right hand." And what he said to St. Paul is for the encouragement of all his faithful ministers, "My grace is sufficient for thee; for my strength is made perfect in weakness."

And for our success in our work, may "the name of the Lord be revealed;" that we may not have occasion to lament, and say, "Who hath believed our report? we have laboured in vain, and spent our strength for nothing." It would be the worst trial to those ministers who are sensible of the worth of the eternal life, to think that the preached word is not "a Saviour of life unto life to them, but of death unto death."

Let us animate us to a cheerful perseverance in our diligence and fidelity.